Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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NOTICES OF RECENT PUBLICATIONS

We have on our table several discourses and pamphlets, recently published. They all deserve notice; and we regret that we have permitted such an accumulation of matter, from which we might have drawn for the benefit of our readers. All that we can now do, is to make extracts as our columns shall permit.

"'*As you sow, so must you reap.*'—A Sermon preached at the Ordination of Rev. Samuel Presbury, over the Second Congregational Society in Northfield, Mass. Feb. 27, 1828. By John Pierpont," Pastor of the Church in Hollis street, Boston.

This is an excellent Sermon. It contains a reply to charges circulated against Unitarians, not less unjustly than industriously. The views which it presents on the subject of future punishment are serious, and are conveyed in impressive language. From the words of the text, 2 Cor. ix. 6, "He who soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall also reap bountifully,"—Mr. Pierpont deduces "a general principle upon which the retributions of God are awarded;" and in regard to this principle, observes that it is a general one, i. e. in its application both to the natural and the moral world; that it is equitable; that it is rational, as it 'recognizes a certain *ratio*, or proportion, or analogy, between what has been done, and the retribution that follows it;' and that it is a perpetual principle. Having established these positions, Mr. Pierpont proceeds to draw some important inferences, and here we commence our extracts.

"1. From the consideration that the principle before us is an equitable one in the ordinary acceptation of the term equitable, I infer that the Calvinistic doctrine of the unconditional or irrespective election of particular individuals unto everlasting life, to the exclusion or rejection of others, cannot be a doctrine of the New Covenant, because it involves a departure from the principle laid down in the text, and all its characteristic qualities."

"The future condition of man, or his condition in a state of future retribution, as represented by the Orthodox doctrine of election, has little or nothing in common with his present state, and the retributions that follow him while here. According to that doctrine, the condition hereafter is assigned upon a principle *not rational*, i. e. not according to any proportion between the good or evil he may have done while here; *not perpetual*, for though it may be put into operation hereafter, it is not in operation yet; *not equitable*, for the moral sense, by which all men naturally judge of right and wrong, is universally shocked by it; and can be made to endure it only by the long continued influence of education, or by an outright exercise of authority, imposing the doctrine that recognises an irrespective election as a thing to be believed, although it outrages the sentiments of our nature. But the principle stated in our text is rational—is perpetual—is equitable; is, therefore, wholly opposed to the principle recognised in the doctrine of election; and, as of two opposite and contradictory principles both cannot be true, we adopt that which our text unequivocally states, which we feel to be equitable, which we see already in operation, and which, we thence conclude, will operate forever; and the other we reject. We believe that men will be elected to the happiness of a future life upon the same principle that men are elected to the happiness of the present; upon the principle that assigns condition in reference to character;—character formed as we see it formed—not by a sovereign act of saving grace, or of the regenerating spirit of God, or by any other inexplicable operation under which the subject is passive,—but by efforts made by the individual himself in the doing of good, or the enduring of evil, according to his sense of duty. We believe that the retributions of futurity, whether they be of peace or of pain, are rendered not upon considerations relating to the *person*, but solely upon such as relate to *conduct*:—that the government of God is, in all respects, a government of general principle and of law, not of particular decrees or caprice; that its awards are not arbitrary, but are for cause; and therefore, that any and every man who, when called to make his election between the good and evil that are before him, *elects* the *good*, in the same *ratio* elects himself into everlasting life.*"

Mr. Pierpont's second inference relates to "the generally received notions of the retributions of a future state."

"The popular opinion upon this subject is, that the whole human race, previous to their entering upon the retributions of the future state, will be divided into two classes, the righteous and the wicked; classes totally distinct from each other, both in their character and destiny: that to the former is to be assigned a place, kingdom, or state, of perfect and endless enjoyment; enjoyment that shall not be endangered by temptation, or forfeited by transgression; and to the latter, a state or abode of utter misery; either, according to the opinion of some, endless, or, according to others, terminable in each particular case, only by the repentance and reformation of the sufferer. Between each of these great classes, the dwellers in heaven and the tenants of hell, there is to be neither communication nor sympathy. Gulfs are fixed, or barriers raised, which it is impossible for either to overleap or surmount. The cup of the blessed is to overflow, and that forever, with the pure waters of life, while that of the damned is to be unmingled gall, and is to be drunk to the very dregs. In other words, one class is to suffer, and the other is to enjoy, all that it is in man to enjoy or to endure. This is the popular doctrine in respect to the retributions of futurity."

After offering objections at some length to this view, Mr. Pierpont recapitulates, and adds,—

"Inasmuch, then, as the doctrine, that the retributions of futurity are rational retributions, or are rendered in exact ratio to the moral character of each individual subject of the divine government, is not contradicted by the language of the Christian scriptures, but is, on the contrary, supported by it; inasmuch as this principle of awarding retribution is felt by all to be equitable; inasmuch as this *is* the principle on which the retributions of God are rendered to men in the present life, and inasmuch as the principles of his government must, like himself, be unchangeable,—we reject the popular opinion, that, in a future life, the whole human race will be divided by a line, or a chasm, on one side of which all shall be exquisitely happy, and all those on the other unspeakably miserable, and adopt the opinion, that hereafter, as here, there will be, in the different members of the human family, as many different conditions as there are different individuals; and that the condition of each will be assigned with reference to the single consideration of the moral character of each:—that, though the terms *heaven* and *hell* may be conveniently and scripturally used to designate, *generally*, the condition of the righteous and the unrighteous, yet that these are, in fact, conterminous states—states bordering upon each other, and, like the light of day and the shades of night, melting into each other; the hell or misery of each being in exact ratio to his wickedness; and the heaven or happiness of each exactly proportionate to his goodness:—and that among the children of light that surround the throne of God, there will be many degrees of greatness and of bliss; as, in the natural heavens, we see that 'one star differs from another star in glory.' In other words, we believe, with the apostle, that 'he who soweth sparingly shall reap also sparingly; and that he who soweth bountifully shall reap also bountifully.'"

"Say then, with what justice, or rather say, with what singular injustice, are two, at least of the many charges that are brought against Unitarian Christians, laid at their door. It is said that we are Universalists. It is said that, after all our moral preaching, we regard sin as a light matter. It is said that Unitarians are Universalists; many of them professedly, and others secretly, who would be so openly if they dared to profess what they really believe.

"I do not say that the doctrine is not true, that all shall finally be saved. I certainly should rejoice to know that they shall. But I do not find it revealed that they shall, for I find it not revealed that all shall finally obey God's laws. I do not deny that there are Unitarians who are Universalists, any more than our Trinitarian brethren—who bring this charge against us, because they think there is something odious in the name, and something calculated to make the name of Unitarian unpopular,—dare deny that there are Trinitarians who are Universalists.—But this may with safety be affirmed, that no man is a Universalist *because* he is a Unitarian. On the contrary, the Unitarian voluntarily retires from the broadest and best ground on which the doctrine of universal salvation can be defended, viz. the infinite satisfaction or atonement for sin, which the Trinitarian finds in the death of Jesus Christ."

"But Unitarians are charged with making a light affair of sin. We deny the charge. We repel it as injurious, and as intended to do us injury. It were, indeed, to make a light affair of sin to say that, after a life given up to its dominion, the strong current of its calamitous consequences shall be stopped by the gates of the grave; and that the soul, that has rushed out of this world from the midst of scenes of riot, and pollution, and blood, shall lie down immediately in peace, in the shade of the trees of life, and be hailed, as an associate and a brother, by the spirits that have been ennobled on earth by their toils for the good of mankind, have gone on, unstained, through their temptations, and gone up, sanctified, to their reward, and begun their heavenly offerings of praise to that grace which, in the gospel, gave them spirit and strength to overcome the world. But do we thus make light of sin?

"It were, indeed, to make a light affair of sin to say, that the black score which has, from the creation, been swelling and spreading out upon the tablets of infinite Justice against the human race, and which shall yet go on thickening and blackening till 'time shall be no longer,' can all be expunged by the blood of one man. Do we *thus* make light of sin?

"It were even to make light of sin, to all practical intents, to represent its penalties so greatly disproportionate to its real nature, as to make the human race cry out, as with one voice, that there was no equity in the appointment of them; or to abolish, in the offender's view, all shades of distinction in the magnitude and enormity of different offences; both which effects would be produced, by the doctrine that every breach of even the least of the commandments deserves God's wrath and curse, both in this life, and that which is to come. For, what more than this can the most heinous sin deserve! Thus to confound all distinction in degrees of guilt—thus to destroy all equitable proportion between offence and penalty,—thus to represent the government of heaven as administered upon a principle, which not the most profligate government on earth dare adopt, and not the most abject people on earth could or would endure for a moment;—is not this to make a light affair,—a very mockery,—of all sin?

"*So do not we*, when we declare that all the retributions of God's government are equitable, and when we appeal to the sinner's conscience, and challenge him to deny, if he can, that those of them, which he already feels, are so:—when we assure the guilty that he shall suffer in exact ratio to the enormity of his offence, and that, till by his sufferings, he shall be driven from his sins:—and when we tell him that, if he will not be driven from them, but will go on in them everlastingly, he must expect everlastingly to endure their pains. Is this making light of sin?"

We reluctantly withhold other passages, which are perhaps written with more power than these which we have given. The efficacy of repentance in restoring the sinner to the hope of heaven, and its inefficacy towards placing him in the condition which he might have held, had he not sinned, are illustrated. But we forbear, and recommend this sermon both to the opposers and to the friends of Unitarian Christianity.

* It *may* be said that we do injustice to our orthodox brethren, when we either assert or insinuate that they hold the doctrine of absolute or irrespective election—the doctrine that, in electing "some to everlasting life," God had no regard to the works or moral character of the individuals elected,—because, it may be said, *that view* of the doctrine of election is not often taken or exhibited by the Calvinistic clergy of the present day. To this I answer:—first, that which I have given is *Calvin's* view of the doctrine of election; and they who call themselves Calvinists, and would give the people to understand that they preach Calvinism, will do well seriously to consider whether, when they have renounced a doctrine of Calvin, they ought not also, so far forth, at least, to renounce his name, and the *credit* that his name gives them: and secondly, I answer, if that *is* said, and said truly, which in this note we suppose may be said, it only proves that, in regard to one of the "five points," if no more, the Orthodox of the present day have deserted the Calvinistic ranks, carrying their colors with them, and that now they stand on Socinian ground, and fight the Unitarian battle. Whether the clergy, when they know that, *in this respect*, they are Socinians, will let others know it, is a question which they will answer for themselves.

INTELLIGENCE.

Unitarian Mission in Calcutta.

We give another extract from the Second Memoir of the Calcutta Unitarian Committee.

IV. Native Service.

In the First Memoir the delivery of *Familiar Lectures* on religion in the native language and in the native parts of the city was contemplated, and the committee still think this an object of great importance. By means of a native service, respectable and educated Hindoos will have an opportunity of acquiring plain and intelligible views of religion in general and of Christianity in particular; such a service will form a point of union between Christian and Hindoo Unitarians against polytheism and idolatry; and even if no conversions are made, which indeed are not anticipated as the primary effects of the committee's exertions, yet the stated inculcation of moral and religious obligations on rational principles cannot but be attended with beneficial consequences both to individuals and to society. With these views a native service was commenced in October last, and is still continued every Sunday morning. The order of the service consists in offering a short extempore prayer; examining those who are present on the subject of the preceding lecture; delivering another discourse in continuation; and again joining together in a concluding prayer, after which every one is at liberty either to advance objections to what has been stated, or to ask for further information. It was at first intended to conduct the service in the Bengalee language, but this was strongly objected to, by the native members of the committee, on the ground that the natives are not accustomed to use the vernacular tongue, as a medium of instruction on literary and religious subjects, and that if an attempt were made to teach religion in Bengalee, the subject would be degraded and despised, in consequence of the medium employed. They recommend the use of the English language, which the majority of intelligent Hindoos in Calcutta, can understand, and in which they would consider it a mark of respect to be addressed. The English language, therefore, is principally although not exclusively employed in the native service; but it is designed gradually to introduce the use of the Bengalee, to a greater extent, for the committee are satisfied, that if Bengal is ever to be enlightened, either by religion, or science, it must be through the medium of the vernacular dialect. The Bengalee language is obtaining increased attention from the natives themselves, and no one has contributed more than a learned member of this committee, to elevate its character, purify its idioms, and recommend it as a medium of scientific and religious communication to his countrymen. The prejudice, however, against the Bengalee, is still so strong, and the rage for learning English so high, that the adoption of the latter at present, although not to the entire exclusion of the former, is deemed expedient; but the committee are far from considering that the English language is the most proper medium for communicating knowledge to the great body of the people, however valuable an acquaintance with it may be to some as an accomplishment, or to others as a means of subsistence, and however important it may be, to train up a limited number to a full and accurate knowledge of it, to be afterwards employed as the instructors of their countrymen. With regard to the course of instruction commenced, and intended to be pursued, it may be remarked in general, that missionary preaching has produced an effect on the minds of the natives, upon the whole unfavorable to Christianity. It has excited prejudice, suspicion, jealousy against every thing Christian. The utmost caution, therefore, must be exercised by the Unitarian missionary, and his principal endeavors must be directed to lessen or remove this hostile bias. Instead of forcing Christianity on the attention of a congregation of intelligent Hindoos, without reference to their age, dispositions, opinions, and degree of mental cultivation—which would be nothing less than a proclamation to them to disperse—it must be his object to produce a favorable state of *feeling* towards Christians and Christianity, without which the clearest evidence will make no impression, and the most undoubted truths will find no resting-place in the mind. With this view, an attempt has been made, by plain arguments and familiar illustrations, to prove, explain, and enforce the being and attributes of God, his providence and moral government, and the various duties resulting from these doctrines, but without introducing Christianity; while at the same time Mr. Adam has distinctly stated that he is a Christian, that his object is to promote Christianity, and that he will be happy to afford any information respecting it, that may be required of him. Hereafter, according as he finds his audience competent and willing to enter into such an investigation, he may deliver a separate course of familiar lectures on the comparative merits and demerits, excellencies and defects of every system of Religion which professes to be a Divine Revelation,—Judaism, Mohummudanism, Hindooism, and Christianity,—leaving every one to come to a decision for himself; and in a state of more advanced preparation he may dwell at greater length on the evidences, the doctrines, and the duties of the Christian religion. Since the commencement of this native service, the congregation has varied from 12 to 25; and although it is a matter of regret that so few of those Hindoos who have rejected idolatry, appear disposed to give their countenance to the public worship of One God, yet the respectability, intelligence, and seriousness, even of this small congregation, are very encouraging circumstances, and will, it is hoped, lead to a more general public profession of religion by Hindoo Unitarians. All the individuals composing it understand English, and almost all have received an English education. They attend from Sunday to Sunday, at a fixed time and place, of their own accord, without any other motive or inducement but the desire to receive religious instruction. Throughout the service they join with reverence in the prayers addressed to God, and listen with attention to the instructions delivered. And the occasional essays or abstracts which they prepare of the discourses they have heard, the pertinent answers they give when examined, and the further inquiries they make on the subject which has been treated, show that they both comprehend what has been said to them, and that they take a deep interest in it.—Mr. Adam, however, regrets that his other indispensable engagements have permitted him to give only a very limited degree of attention to this native service, and to native labors generally, and grounds, on this fact, a strong appeal for a coadjutor in his missionary and ministerial duties. The place of meeting is one of the apartments in the range of buildings occupied by Rammohun Roy's Anglo-Hindoo School, in that quarter of the city called Simlyah. It is very ill adapted to the purposes of public worship and instruction; but the committee have reason to believe, that the natives who attend the service contemplate opening a subscription amongst themselves and their friends, for the purchase of ground, and the erection of a native chapel, to be appropriated to the worship of the One Living and True God.

It is not to be expected that *another* man should think as I would to please me, since I cannot think as I would to please *myself*: it is neither in his nor my power to think as we will, but as we see reason and find cause.

DOCTRINAL.

Calvinism.

Calvinism inconsistent with the character of God, and the plain declarations of Scripture.

[Concluded from the Register of June 14th.]

If Calvinism be true, how can it be said that God desireth not the death of a sinner, but had rather he should turn from his evil ways and live? What! Hath he decreed that the sinner should sin and perish everlastingly, that he should be impenitent and endlessly miserable, without desiring his death, his endless ruin? Is it possible that he should cease to desire what he hath absolutely decreed and made inevitable? How can God desire that the sinner should turn from his evil ways and live, if he hath made him so corrupt, and brought him into being with such an unconquerable propensity to sin, that he can no more cease from sin than he can live without breathing? Can he desire that the sinner should perform impossibilities? While he withholds from him the grace without which he can no more turn from his evil ways than he can make a world, or raise the dead, can it be possible he should desire that he should turn and live? If he desired it, would he not furnish him with sufficient means to enable him to do it? To make Calvinism consistent with the Scriptures, the language of Scripture must be changed: the Scriptures must be made to say, God desireth the death of the sinner, and had rather he should not turn from his evil ways and live; for what he hath absolutely decreed and made unavoidable, must be what he desireth.

While the Scriptures assert, that the Father sent the Son to be the Saviour of the world, Calvinism contradicts them, by teaching that he sent him to be the Saviour of the elect only, a small part of the world, arbitrarily distinguished from the great mass of mankind by an unconditional decree in their favor, by the partiality of Him who is declared to be no respecter of persons, to be equally the Creator and Father of all. It excludes from any interest in the Saviour and in his death, the millions of the non-elect; for them salvation is neither provided nor designed; for them Christ neither suffered nor died; to them the gospel can be of no saving advantage: shut out from the love of God, from the benefits of Christian redemption, excluded from saving grace and the effectual aids of the divine spirit, the gates of salvation are for ever closed against them, Christ and the gospel can only aggravate their condemnation. All this Calvinism teacheth, in opposition to the positive declarations of Scripture, that Christ gave himself a ransom for all, that he tasted death for every man, and is the propitiation for the sins of the whole world. As it is difficult to conceive how the sacred penmen could have found language more suitable to express that Christ was sent to be an universal blessing, and the benefits of his death designed for all, than what we find in their writings; so it is difficult to imagine any thing more opposite to the obvious meaning of their words than the dogmas of Calvinism.

The Scriptures declare that God is the Saviour of all men; that he will have all men to be saved, and to come to the knowledge of the truth. What can be more directly opposed to such declarations, than to assert that he hath rendered the salvation of all men excepting the elect impossible, by placing them under an irreversible decree of reprobation, by withholding from them the grace without which they cannot be saved, and by bringing them into being, and leaving them in such a state as renders their continuance in sin and their final perdition unavoidable? Can he be the Saviour of those whom he never designed to save;—for whom he provided no salvation;—whom he hath left, unpitied, to perish without help or remedy;—whom he will keep alive in the deepest pollution and in inexpressible torments to all eternity? Is it possible he should will the salvation of those whom he did not send his Son to save,—to whom he does not extend the grace which bringeth salvation? Can he will the salvation of those whose sins and endless ruin he hath decreed?

Where doctrines so contrary to Scripture, and so highly dishonorable to God, are taught, need we wonder that many who do not examine the Scriptures for themselves, become unbelievers; or that men draw conclusions from them unfavorable to religion and morality;—that some should say, If we be not elected, we must perish, do what we can; and if we be elected, we shall be saved, do what we will? Is it unnatural for a person to say, on the ground of Calvinism, Neither my good works nor my bad ones, my religion nor my irreligion, can make me an elect vessel, if God hath reprobated me, nor a reprobate, if he has elected me; as my final state, be it happy or miserable, is fixed by the unconditional decrees of God, it matters not how I live and act? Such conclusions seem naturally to arise from the absurd and pernicious dogmas of Calvinism.

Though many Calvinists in the present day endeavor to keep out of sight the more offensive parts of their system, and say little about reprobation, and the absolute decrees of God, what they still openly avow leaves the non-elect in as remediless a state,

and, followed out, involves the same conclusions as Calvinism in its grosser form. If mankind be all born so completely depraved, as to be incapable of doing any thing that is good and acceptable in the sight of God, naturally averse to all that is right, and with an unconquerable inclination to sin, and their personal sins be the consequence of the corrupt nature which is born with them; if it be the sovereign pleasure of God to bring them into existence thus unavoidably sinful, and exposed to endless perdition as the consequence, and they cannot escape from this state, and its consequences, without his special grace, and if he bestows that grace on none but the elect, withholding it from all the rest of mankind, though it is impossible a single individual can be saved without it, which is the doctrine of what are called moderate Calvinists; are not all the non-elect born under the fatal necessity of sinning and perishing everlastingly? The difference between what is called high Calvinism and what is called moderate Calvinism, is chiefly in words. The former has still many advocates, and, however absurd and unscriptural their dogmas, they are more consistent with themselves than the advocates of the latter. According to both, the non-elect millions of mankind are left without any possibility of salvation. To them the love of God does not extend; for them no Saviour is provided, no salvation designed nor prepared; to them no effectual grace is given; they are born sinful and under the curse of God, sinful and under the curse they must remain, for they cannot deliver themselves, and God will not deliver them: they must go on sinning, for they can do nothing but sin, until they sink into endless misery, from which they have not power to escape: they may have seeming virtues, but their virtues are only splendid sins: in their unregenerate state they can do nothing but what has in it the nature of sin, and they can only be regenerated by that grace which God gives to none but his elect. Thus, according to both high and moderate Calvinism, the bulk of mankind are made for sin and misery, and their continuing in sin and being eternally lost is inevitable.

Can such a system be from God? Is it not a libel upon his adorable character and perfections? Can it possibly be the gospel, a message of glad tidings of great joy to all people? Is it calculated to inspire all men with love to God and to one another? Let it be brought to the test of reason and scripture, let it be viewed in all its parts and consequences, and surely it must be rejected. What God hath revealed must be consistent with his own character and perfections, and calculated for the universal good and happiness of mankind.

CHRISTIAN REGISTER.

BOSTON, JUNE 28, 1828.

The Atonement.

Nothing is more common, at the present day, than for our Trinitarian brethren to complain that we misrepresent their views of the design and efficacy of the death of Christ: and we may add that no complaint can be more groundless and unreasonable. Every one recollects how loud and lamentable a cry was raised when Dr. Channing, in his admirable sermon at New-York, stripped the orthodox doctrine of Substitution of all its technicalities, and held it up to public abhorrence in all its native hideousness.—We knew some excellent people who were shocked at the vivid representations there given of the orthodox doctrine of Satisfaction; and who, forgetting that it was the inherent and inseparable deformity of the doctrine itself which had created their dislike and horror, too readily listened to the cry industriously raised by the Trinitarian, that his opinions had been caricatured and exaggerated. A sympathy with the advocates of error was excited in tender and weak minds by the very energy and success with which false doctrine was exposed and confuted.—We regarded that discourse at the time, and still regard it, as one of the most powerful and overwhelming assaults ever made upon the strong hold of Trinitarianism. And if there be any quality in it which, more than any other, commands our respect, it is the strict accuracy and truth with which the doctrine assailed is described. Strong as the language which is used, and revolting as are the pictures which are drawn, they are nothing to the descriptions which the orthodox themselves have given us of that doctrine. Every one knows the declaration of the Westminster Assembly's Larger Catechism, that "it was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the INFINITE WRATH of God." What can be more horrible than this?

But our Trinitarian brethren say, we must not take their doctrines from the *old* creeds and catechisms. They have got a *new* way of explaining their views, and it is our duty to take the expositions of modern and living authors. We are willing to meet them on any ground, and ferret them out of all the intricacies and windings of their mysterious and complicated dogmas. We will take their own explanations of the doctrine of the atonement, and will leave it to our readers to say whether this doctrine has been misrepresented in the least degree by Unitarian writers.

The latest statement we have seen of the Trinitarian scheme of atonement is in the Episcopal Watchman, of the 14th inst. published at Hartford. A writer in that journal, who is giving a detailed view of the "Doctrines of the Church," and who appears to speak *ex cathedra*, uses the following language:—

"The Scriptures expressly teach us, that the Saviour of the world '*was with God, and was God*;' that 'he humbled himself' to visit this lower world, and 'became obedient unto death, even the death of the cross,' that he might reconcile us to God, by satisfying the Divine Justice, which could not otherwise be appeased, and by making atonement for sin, by his own blood, when no other sacrifice would answer."

"The Scriptures not only refer the redemption of the world to the death of Christ, but they also ascribe the efficacy of his atonement to his proper divinity; for they 'assure us that it was *Jehovah* who was pierced;—it was *God* who purchased the church with his own blood;—it was the *High Lord* who bought us;—it was the *Lord of Glory* who was crucified.'"

"He [the sinner] can therefore place no reliance on any created arm;—but when he is told that *God's own arm* has wrought salvation for him,—that it was God who *suffered*, God who DIED for him,—that God was in Christ, reconciling the world unto himself,—all his fears are at rest."

Can any thing be more shocking than this statement?—"*Jehovah* was *pierced—God's own blood**—God suffered—God died."—Will any now say that we misrepresent the orthodox system of atonement? Will any one deny that the strongest terms ever employed by Unitarians are feebleness itself, compared with the gross and horrible language just quoted?

* It will be recollected that the true reading of Acts xx. 28, is "the church of *the Lord*, which he hath purchased with his own blood," not "the church of *God*." The genuine text of Scripture affords no support or countenance to the heathenish expression '*blood of God*.'"

Boston Recorder.

The following sneer, copied from the Boston Recorder of last week, is a specimen of the *civil* language and truly *Christian* treatment, which the editors of that paper usually manifest towards every thing connected with the writings, character, or deportment of Unitarians.

"*The Apostle Paul a Unitarian*, being Tract No. 19, of the 1st series of the American Unitarian Association.—We may soon expect to see a number announced, entitled, 'Jesus Christ a Christian Moralist and Deist.'"

As to the probability that such a tract will be issued by the Executive Committee, in conformity with the suggestion of the Recorder, we can only say, that the committee, doubtless, in common with all intelligent Christians, regard Jesus Christ as a *Moralist*, in the broadest and best sense of that word; and they will continue to do so, as long as they possess the admirable moral precepts contained in the sermon on the mount and in the inimitable parables.—They will receive Jesus as a "*Teacher* sent from God," and will regard *morality* as no inconsiderable part of his religion, as often as they read his memorable declaration, "If thou wilt enter into life, *keep the commandments*." Regarding the *love of God* as the first and great commandment, they are led to consider Jesus Christ as the most eminent of moralists, when he declares that the second commandment is *like* unto the first, "Thou shalt *love thy neighbor* as thyself." We presume, too, that no one will deem it a very heinous offence in Unitarians, that they venerate and esteem the Saviour as a *Christian* rather than a *heathen* moralist.

None but the editors of the Recorder could suggest that the Unitarians would be so senseless and inconsistent, as to apply the term Deist, now universally used in a bad sense, to one who declared himself the bearer of a revelation from heaven, and whom they receive in that high capacity.—A Deist is one who denies the fact of a revelation having been made, and rejects the authority of the holy Saviour. None but an idiot, therefore, would apply the term to an individual who professed to be himself the organ of such a revelation. Unitarians, indeed, believe Jesus Christ to have been a Theist, in contradistinction to an Atheist.—They believe him to have been a Monotheist, in opposition to all the forms of heathen Polytheism. They moreover believe him to have been a Unitarian, in opposition to all notions of *division* or *distinction* in the divine nature. They refer to his discourses, and they find not there the least *hint* of such a distinction as the Trinitarian theory implies. But, on the contrary, they find it every where clearly implied, or distinctly asserted, that God is one, in the common, ordinary meaning of that word. "And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is ONE Lord." They are content with such plain declarations as this, and desire neither to doubt, evade, or explain them away.—When our Saviour says, "*My* God, *my* God," they believe that he had a God above him, and, moreover, that this God was one uncompounded, undivided being. They do not apply to the Lord Jesus the name of their sect; but they do think that nothing could be more inappropriate and false than to denominate him a Trinitarian.

Will the Editors of the Recorder deny that Jesus Christ was a Christian Moralist and Theist? Were they arguing with an Atheist, or with one who denied the moral design and tendency of our Saviour's teaching, would not they endeavor, as well as they were able, to establish the very propositions which they now see fit to cavil and sneer at, merely because they may thereby excite an odium against Unitarians, in the minds of some of their ignorant and unreflecting readers?

ECCLESIASTICAL.

Ordination at New-York.

On Thursday, the 19th inst. Mr. William Parsons Lunt, from the Theological School in Cambridge, was ordained Pastor of the Second Congregational Unitarian Church in the city of New-York. The following was the order of the services:

Introductory Prayer and reading of the Scriptures, by Rev. Mr. Pierpont, of Boston. Sermon, by Rev. Mr. Greenwood, of the same place. Prayer of Ordination, by Rev. Dr. Kendall, of Plymouth. Charge, by Rev. Mr. Frothingham, of Boston. Right Hand of Fellowship, and Address to the Society, by Rev. Mr. Ware, of New-York. Concluding Prayer, by Rev. Mr. Parkman, of Boston.

The Sermon was from Rev. xxi. 1.—*And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.* The object of the preacher was, to prove that the influences and effects of Christianity had been ample and salutary, so as to change the face of the moral world, presenting a new heaven to the faith of man, and preparing a new earth for his abode.—These influences and effects were considered under two general heads,—first, with respect to great events and public changes in the world; and, secondly, in connexion with private and domestic life. Two objections against the Christian religion were answered, under the first of these heads; one, that it was encumbered with superstitions, the other that it excited persecution; and it was shown that both superstition and persecution, as they had been connected with Christianity, were of heathen origin and character, and had nothing in common with Christianity, which, by the power of its intrinsic purity, was gradually relieving itself from its corruptions. It was then asserted that in all the important reforms which had been attempted or carried on in the world, the religion of Christ had been the exciting cause, and the highest source of appeal; and the two instances were named of the abolition of slavery and the abolition of war. Under the second general head, the influence of Christianity on domestic life was considered as principally derived from three sources; from its strict morality, from its peaceful and gentle spirit, and from its sublime faith. The sermon closed with anticipations of the yet further triumphs of Christianity over the spirit of the world, over superstition, bigotry, uncharitableness, and sin.

The following original hymns, the former of which was written by Rev. Mr. Frothingham, of Boston, and the latter by William Cullen Bryant, Esq. a member of the Society, were sung.

HYMN.

O God, whose presence glows in all
Within, around us, and above!
Thy word we bless, thy name we call,
Whose word is Truth, whose name is Love.

That truth be with the heart believ'd,
Of all who seek this sacred place;
With power proclaim'd, in peace receiv'd—
Our spirit's light, thy spirit's grace.

That love its holy influence pour,
To keep us meek, and make us free,
And throw its binding blessing more
Round each with all, and all with Thee.

Direct and guard the youthful strength
Devoted to thy Son this day;
And give thy word full course at length
O'er man's defects and time's decay.

Send down its angel to our side—
Send in its calm upon the breast;—
For we would know no other guide,
And we can need no other rest.

HYMN.

All that in this wide world we see,
Almighty Father! speaks of thee;
And, in the darkness or the day,
Thy monitors surround our way.

The winds, the lightnings of the sky,
The maladies by which we die,
The pangs that make the guilty groan,
Are angels from thy awful throne.

Each mercy sent when sorrows lower,
Each blessing of the winged hour,
All we enjoy, and all we love,
Bring with them lessons from above.

Nor thus content, thy gracious hand
From 'midst the children of the land,
Doth raise to stand before our face
Thy living messengers of grace.

We thank thee that so bright a ray
Shines on thy straight and chosen way;
And pray that passion, sloth, or pride,
May never lead our steps aside.

The services were appropriate and impressive, and were attended by a numerous assembly with a deep and lively interest.—It could not but be gratifying to every lover of truth, to perceive how, amidst sacrifices and difficulties, amidst intolerance and calumny, a new church had been gathered, a new and most respectable society had been formed, and a new laborer had been sent forth to advance the great cause of evangelic light and freedom. We have sympathized with our brethren of New-York in all their efforts and prayers; and we cordially rejoice with them in this favorable issue. The blessing of Heaven has with no doubtful indications attended them; and we trust that the harmony and zeal, in which these sister churches and their ministers are united, may be the means of diffusing, through that great metropolis, purer and nobler views of Christian faith, and an example, that shall be imitated, of Christian charity.

Installation at Charlton.

On Wednesday, June 18, Rev. Edward Turner was installed over the First Congregational church and society in Charlton.

Many circumstances contributed to make this a peculiarly interesting service. Charlton is the second town in Worcester County in point of wealth; but still, in consequence of their religious differences, and a want of interest in the subject, religious institutions have been supported there very irregularly, and long intervals have occurred during which they have been without a preacher of any denomination. This was the case about four or five years ago; and a few liberal and well-disposed among the inhabitants deeply felt the evil and reproach, which this state of things was likely to bring on the town, and were determined to do something to reform it. As a first step, they engaged a succession of candidates from Cambridge, and instituted for the first time in that place Unitarian worship, which was followed by the happiest effects. Afterwards five individuals purchased the old church from the town; and having thoroughly repaired it, presented the same to the Unitarian Congregational Society, on condition that they should sell the pews and invest the proceeds as a permanent fund for the support of a minister. This has been done, and funds already amounting to seven thousand dollars have been raised, and several pews still remain to be disposed of in the same way. The zeal and enterprise thus manifested by the Unitarians has also provoked the Orthodox in the town to good works; who have, meanwhile, built for themselves a handsome church, and settled a clergyman, and are, we understand, proceeding prosperously. The Universalist Society in the same town has also roused itself, so as to have regular preaching, after long and frequent intermissions.

The occasion was made more solemn and interesting by the gathering of a church; which was public, and took place in the morning previous to the Installation services. Twenty-two persons offered themselves, twelve of whom, and most of them apparently between the age of forty and seventy, received the rite of baptism from Dr. Bancroft, of Worcester. The Pastor elect was one of this number; who, it is well known, has long been a minister among the Universalists, by whom baptism is generally disused. An appropriate address was made by Dr. Bancroft, and prayers were offered by him and Mr. Allen, of Northborough. We have seldom, if ever, witnessed a scene more impressive.

The Council being convened, all the proceedings of the society were freely submitted to their consideration, and were found regular; the testimonials, also, in regard to the private and professional character of the Pastor elect, and the motives which had induced him to separate himself from the Universalists, and become a Congregationalist, were entirely satisfactory.

The Installation services were conducted as follows: the Introductory Prayer, by Mr. Noyes, of Brookfield; Reading of the Scriptures, by Mr. Alden, of Marlborough; the Sermon, by Mr. Walker, of Charlestown; the Installation Prayer, by Mr. Huntoon, of Canton; the Charge, by Mr. Thompson, of Barre; the Right Hand of Fellowship, by Mr. May, of Brooklyn, Conn; the Concluding Prayer, by Mr. Osgood, of Sterling. In the afternoon a sermon was preached by Mr. Huntoon, of Canton.

The house was well filled, and the audience appeared unusually serious and attentive; and every thing about the church, and all the transactions of the day, were marked by the decorum and gravity proper to the occasion. What a happy change has been effected, in the few years which have passed, since an Ordination or Installation in the country, so far as festivity, noise, and riot were concerned, could hardly be distinguished from a muster!

NEW PUBLICATIONS.

Mr. Francis's Derby Lecture.

We have read with great interest a discourse delivered by Rev. Mr. Francis, of Watertown, on the anniversary of the Derby Academy in Hingham, in May last. It is the effusion of a mind stored with rich thoughts and beautiful images, and it is clothed in a graceful and flowing language.

The subject of the Discourse is the *Errors in Education*, five of which are specified. 1. We fall into a mistake when we forget that the object of early education is not so much to fill the mind, as to discipline and strengthen it. 2. Another error is the very common neglect of the principles and influence of association. 3. Our expectations are often disappointed, in consequence of overlooking the fact, that a large part of the influence by which the mind and character of the young are formed, is an *indirect* influence. 4. The business of forming the mind and character begins earlier, and continues later, than we are apt to suppose. Hero is another source of error. 5. In the last place, we are too apt to educate the intellect at the expense of the heart.

From this abstract, our readers will see that the discourse treats of important topics. We can assure them that they will be amply repaid by the perusal of the whole. They will derive valuable instruction, communicated in a clear and fascinating manner. Mr. F. gives us a thought as just as it is new, when he says, "this age deserves more perhaps than any other to be called the *children's age*." It is truly the age of juvenile improvement and juvenile happiness, and it becomes the duty of parents, in particular, to be well acquainted with the *errors in education* here delineated, that they may avoid them.

In this age of shabby printing, when the question may be safely asked, 'Who reads a well-printed book?' we feel it our duty, as it is our pleasure, to notice the correct and beautiful typographical execution of this discourse. It does honor to the Hingham press.

The Christian Teacher's Manual.

The third number of this excellent periodical is just published. We have already recommended the work to the notice and patronage of our readers, believing that to parents it might be a useful auxiliary, and to children an interesting companion. The pieces generally, in this and the previous numbers, we cordially approve. The only exception we would make is in reference to the article entitled, "Observances of Fasting and Praying." The article, we admit, is on an important subject, and contains many judicious reflections; but it is immoderately long, and singularly inappropriate to this work. Forty pages out of seventy, in one number, we think rather too much to devote to a topic not particularly connected with religious education. Besides, its length necessarily excluded that variety of matter which is the charm of such a work as this.

Watson's Apology for the Bible.

Messrs. Hilliard & Brown deserve the thanks of the Christian public for publishing thus *seasonably* a very neat and cheap edition of this admirable answer to Paine's 'Age of Reason.' *Seasonably*, we say; for at no time was the book more needed.

The disciples of Paine, who are more numerous than is commonly supposed, were never more active and industrious in disseminating the poison of that sophistical and immoral work. Taking advantage of the disgust and doubt excited in the minds of thinking but partially informed men by the unreasonable and incredible dogmas which have been taught them as Christianity, they sedulously labor to prevail upon them to look no further, but to reject Christianity entirely, as a fiction of priestcraft. The exertions of the infidel band in the city of New-York, their infamous publications, and their public assemblies for instruction and advancement in unbelief, are known, we suppose, to many. We mention it with unfeigned regret, that even in this city, at a licensed Auction Room, the 'Age of Reason' is from time to time doled out in larger or smaller quantities, as the demand may happen to be. In this way it gets into the hands of young persons of slender information and of little discrimination, who swallow the whole dose of falsehood and impiety, and impute to Christianity the errors and absurdities which its injudicious friends or its wily adversaries have associated with it. In such a state of things the able and interesting Apology of Bishop Watson should be at hand—in every library, and in every family. If the bane is industriously circulated, the antidote should be as rapidly diffused. We trust that Unitarians will not degenerate from their predecessors in an enlightened zeal for maintaining the evidences of our

holy faith. The ablest advocates of Christianity, such as Lardner and Priestley, and a host of others that might be named, have appeared in their ranks. So let it ever be. Let them 'contend earnestly for the faith *once* delivered to the saints,' not only against the errorist who has corrupted the truth, but also against the unbeliever who labors to overthrow it.

PARAGRAPHS.

Improvement. He that never changed any of his opinions, never corrected any of his mistakes: and he who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others.

Charity. It had been better for the Christian church, if that which calls itself catholic, had been less employed in creating pretended faith, and more employed in maintaining universal charity. "And now abideth faith, hope, and charity, these three; but the greatest of these is charity."

Two Lights. God hath set up two lights, to enlighten us in our way: the light of reason, which is the light of his creation, and the light of scripture which is after-revelation from him. Let us make use of these two lights, and suffer neither to be put out.

Reason. Reason discovers what is natural, and receives what is supernatural.

Above Reason. We are not to submit our understandings to the belief of those things that are contrary to our understanding. We must have a reason for that which we believe above our reason.

Revelation. If you only say you have a revelation from God, I must have a revelation from God too, before I can believe you: as St. Peter and Cornelius had.

Superstition. What has not reason in it, or for it, if held out for religion, is man's superstition; it is not religion of God's making.

Man-made Divinity. So far as it is beyond the text, it is man-made Divinity, about which we shall always differ, because there is no authority to determine us.

Private Judgment. I will not make a religion for God, nor suffer any to make a religion for me.

Heaven. It is impossible for a man to be made happy by putting him into a happy place, unless he be first in a happy state.

Virtue. They that take no delight in the exercise of virtue, could take no delight in heaven, either in the employment or in the inhabitants thereof.

Native Depravity. God laid no foundation of wickedness in the principles of his creation: it is an unnatural superstructure of our own, without a foundation. "God hath made man upright, but they have sought out many inventions."

Views of God. If a man has wrong suppositions in his mind concerning God, he will be wrong through all the parts of his religion. *Whichcot.*

Church and State. A London paper asserts that the Rev. Edward Irving, the celebrated Scotch divine, addressed an elaborate epistle to the King of England, imploring his Majesty to withhold the royal sanction from the bill to repeal the Test and Corporation Acts. The prayer of the reverend gentleman in this particular case, it seems, did not "avail much."—*Bulletin.*

We understand that Mr. John M. Merrick, a gentleman of liberal sentiments, has accepted an invitation to become the minister of the Congregational Society in Hardwick. The last Wednesday, (27th) of August, is appointed for his ordination.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Mr. Editor,—

I noticed in the Zion's Herald, of April 23, in an article levelled against the Unitarian belief, under the signature of "Benjamin K. Jr." the following text, which was intended, I presume, as an improved version of 1 Tim. iii. 16. "The mystery of the Godhead (i. e. the Father, Son, and Holy Spirit) is the pillar and groundwork of the truth, and without controversy a great thing." I was sorry to see so gross a perversion of scripture in so respectable a paper; and I trust that further examination will lead the writer to perceive his mistake, and that he will take an early opportunity to disabuse the minds of his readers on this subject. By recurring to the original, he will find that the term he has rendered *Godhead*, meaning thereby the *Trinity*, is *eusebeias*, the proper rendering of which is *godliness*, or *piety*, and which has not the least reference to the divine nature, or the godhead.

The same writer should also know that in another text, he has produced Phil. ii. 6. Unitarians, and some Trinitarians, maintain that the term rendered *equal*, may with propriety be rendered *like*. Thus in Job xi. 12, where it is said that man is born *like* a wild ass's colt, the same term is found in the Septuagint as in the text in Philippians. He should know, too, that when it is said that the disciples of Jesus *worshipped* him, Matt. xxviii. 17, the very same term is used as in Matt. xviii. 26, where the servant in the parable is represented as *worshipping*, i. e. making obeisance, to his master.

I would also submit the following queries to the writer:

If the name of Jesus is above every name, *by whom* was that name given? Phil. ii. 9.

If Jesus Christ is to be acknowledged as *Lord*, *for whose glory* is he to be thus acknowledged? Phil. ii. 11. And who *made* him Lord? See Acts ii. 36.

If all the fulness of the Godhead dwelt in Christ, *by whose pleasure* did this take place? Compare Col. i. 19 with xi. 10.

If Jesus was in the Father and the Father in him, did he not pray that his disciples also might be *one in them?* John xvii. 21.

If Jesus, after his resurrection, possessed all power in heaven and earth, by whom was it *given* to him? And did he possess it originally, or before it was given? Matt. xxviii. 18.

Does it necessarily follow, because Jesus knew what was in men, i e. knew their secret motives and real characters, that he was *omniscient?* Compare John ii. 24 with 1 John ii. 20.

Should it be admitted that the term *God* is applied to Jesus Christ, Heb. i. 8, is there not another being called *his God*, and of course superior to him, who anointed him with the oil of gladness, &c.? Heb. i. 9.

After these questions have been duly considered, I think the writer in the Herald will be ready to admit, that there is not so wide a contrast between Unitarianism and the Bible as he had supposed.

A Bible Christian.

For the Christian Register.

"He is the propitiation for our sins."

In what sense is Christ a propitiation? If you ask this question of some Christians, they will tell you that Christ is literally the grand propitiatory sacrifice for human transgression, the victim offered up to the stern demands of divine justice. Such is the answer you would receive from many who believe that God is, in benignity and paternal love, as well as by creative energy, the Father of mankind. But let us listen to the details of their creed. 'The human race had rebelled against their Father, and incurred his wrath. Perdition hung over the disobedient and devoted family; when its only obedient member came forward, and voluntarily stood in the place of the rest, and received, in their stead, the fearful blow of vengeance. With this glorious victim justice was satisfied; God was appeased; and hence we style Christ our propitiation.'

The scriptures tell us, that 'the light shineth in darkness; and the darkness comprehendeth it not.' If we rightly understand this passage of sacred writ, we shall not wonder that the above-mentioned scheme of religious doctrine, so fraught with the favorite materials of superstition, should long have had its devoted followers. Religion is a subject so seldom before the minds of most men, unless when forced on them by the pressure of calamity or by the terrific aspect of death, that it does not receive that rational and deliberate attention, which, rather than any other subject, it would seem to require. The greater number even of those who would be unwilling to be excluded from the circle of Christianity, instead of being found in the attitude of religious inquiry or religious obedience, are actually the slaves of business or the votaries of pleasure. They are involved in those foolish and hurtful lusts which drown men in perdition. Now, when the alarming voice of conscience rouses them from their stupor, it is no wonder that their agitated imaginations, incited by the accusing spirit of the past, should array in the most appalling aspect the thoughts of God and futurity. Their destiny, they now see, is in the hands of Him whom they have disobeyed and insulted. They feel that they have offended, past forgiveness.—They become wretched; they are driven, perhaps, to despair.

To a man in this deplorable state of misguided judgment and tortured feeling, there is a mighty, an irresistible power, in the grand melo-drama which popular religion conjures up before his troubled spirit. On the one hand, the horrid warfare of his guilt-stricken bosom finds something congenial to its own workings, in that dark scene of bloody execution, which is made to pass before him. On the other hand, the worth of the victim sacrificed assures him that the offering is accepted; that the awful frown of justice has passed away; and that he may now look up to the throne of the King eternal, and find pardon and acceptance.

Such is the spiritual history of thousands. So frail, so wilful is man! God has, in gracious condescension, sent his Son into the world on an errand of mercy; has sent him to tell mankind the simple and sublime truth contained in the gospel, which, if received, would constitute their everlasting peace. But this very truth man casts behind him, or tramples under foot, whilst he runs the mad career of passion; and then, in the moments of remorse, creates to himself a God congenial to the wanderings of a depraved and distempered mind. The figures which the oriental style of the scriptures pours forth with its own characteristic fervor and profusion, he mistakes for so many literal representations of fact. His heated imagination perverts his understanding; and a trope, or a casual illustration, is converted into the corner-stone of a system or a creed. He who once, perhaps, was notorious for guilty excesses, and then was brought to an humble and contrite heart, now assumes a third character, and appears the arrogant champion of a sect.

To return to the passage of scripture which is the subject of our investigation. To whom is Christ a propitiation? To a God of eternal, unchanging benignity? The mother, we are told, may forget her sucking child; but Jehovah cannot cease to love his offspring. There is no alienation of affection on his part. It is we who have made ourselves strangers to the covenant of love. God is forever propitious. His great purpose in the mission of his Son, was not to become reconciled to the world, but to reconcile the world to himself. Jesus Christ points us to no bloody tragedy of avenging justice, as the price of the favor of God. He represents divine compassion as flowing without money and without price. Whilst the Rabbi of modern religion is encumbering divine mercy with the machinery of a stupendous system, and then expatiating on the intricacies and reconciling the contradictions of his scheme, Christ comes forward in his own humility, and tells the simple story of the prodigal son. The mercy of which he speaks is no perplexed result of thwarting principles, no far-fetched, dear-bought purchase; it is the simple, spontaneous movement of eternal love.

Our Saviour, by his revelation of a propitious Deity, may be justly called our propitiation. The slaughtered victim which the Jew of old laid on the altar, as a propitiatory offering, gave but a faint picture of the glorious reality which Jesus came to make known. The son of Israel who had transgressed the law of Moses, brought a sacrifice to the altar. As the innocent victim writhed in the pangs of mortal agony, the spirit of the penitent, bowed down with a sense of guilt, read, with trembling awe, the displeasure of God against sin. Sin was thus held up as the cause of suffering. The animal now lay stretched out in the stillness of death; and the sinner was reminded of the doom which he had merited by his transgression. But when the agony of death was past, and the victim was laid on the altar, as an offering to Jehovah, and the voice of penitence and gratitude mingled with the ascending odor of the sweet-smelling sacrifice, the distressing consciousness of guilt was exchanged for the pure and lofty fervor of adoration. The smoke of the altar rose to the throne of mercy, bearing with it the breathings of an humble and contrite spirit; and the worshipper, as he looked up to heaven, felt that his offering was accepted, and that he was forgiven. Imperfect as his spiritual vision was, he must have felt something of that peace which passeth all understanding. How much more the Christian penitent! It is not through the dim medium of types and shadows, that he learns the glorious truth that God is merciful, and abundant in goodness: he hears it from the lips of Christ. To the Christian's conscience, Jesus, who gives the assurance of pardon and peace, is 'the Lamb of God, who taketh away the sin of the world.' He is our propitiation. By teaching us that God is propitious, he has produced on our minds all the effect of a literal propitiatory offering. He has removed the painful sense of unpardoned sin, and substituted a peace of mind which the world can neither give nor take away. He has cast out from the soul the fear which hath torment, and has inspired the confidence of filial love.

The Mosaic economy was adapted to a comparatively rude state of the human mind; but the gorgeous pomp of its sacrifices was designed to produce the same effect, as the simpler influence of the faith of the gospel; —an effect not on the mind of the Creator, but of the creature. In both dispensations, Jehovah is revealed as the Lord God merciful and gracious, the great I AM, a being knowing no variableness, or shadow of turning; and the ancient and the new dispensation differ only in this, that the latter is the brighter manifestation of mercy. In tracing to its immediate source the consciousness of pardon, the Israelite looked to his burning victim on the altar The Christian looks to Jesus, who has told him, 'Your Father in heaven is merciful.'

When Christ, therefore, is called our propitiation, it is with reference to the history of our feelings towards God, and not of his toward us. The language too is figurative; such as we might naturally expect from one who had been brought up in the observance of sacrificial rites, and from one who was writing to others, who had been educated in the same manner as himself. Philo.

LITERARY.

Heber's Poems. Carey & Co. of Philadelphia, have just issued a volume containing an interesting biography of the late Bishop Heber, with a valuable collection of poems from the pen of that amiable and accomplished divine. Among these productions is his celebrated prize poem of "Palestine," considered by critics to be one of the most beautifully descriptive and finely wrought metrical compositions in our language. There are also a number of translations from the works of Pindar, with a variety of Hymns, and other poetical pieces, most of which are now published for the first time. This volume will unquestionably meet with extensive favor among readers of taste and liberality. It is advertised for sale in this city. *Bulletin.*

Eight gentlemen are now engaged in forming a Catalogue of the Books and MSS. in the British Museum. The last catalogue was published ten years ago. The accumulation of Books since then is said to have quadrupled that during the same number of years at any time within the last half century.

SUMMARY.

Latest from Europe. The packet ship Sully has arrived at New York from Havre, bringing Paris papers to May 16.

The Gazette de France of the 14th, says, "The Russian armies have crossed the Pruth—they will cross the Danube, and are now in full march for Constantinople. Instead of 40,000 men, who would have been sufficient to invade Moldavia and Wallachia, 250,000 are in motion. The Black Sea is covered with vessels. Odessa is filled with provisions and warlike implements. The sword is unsheathed, and at the head quarters of the Russian commander in chief *alone* must the Turks acknowledge their submission to the treaty of Ackerman, to the treaty of the 6th July, and to the promise of paying the expense of the war, if they wish to arrest the torrent which threatens to overwhelm them."

The ship Atlas arrived at New York on Monday night from Rio Janeiro. She brings the report that when she left Rio, May 1, hostilities with Buenos Ayres had ceased. A Brazilian Minister had sailed for Buenos Ayres, in a British frigate.

The British ship of war Esk was at Ascension, on her return to England. The commander informed Capt. Delano, that the slave trade was carried on with as much vigor as ever, and that he had information of thirty-six slave vessels between Cape Palmas and Cape Formosa.

The Catholic question. On this important motion of Sir Francis Burdett, in the House of Commons, decided on the 12th of May, the ayes and the noes are given, and the aggregates are as follows:—Whole number of votes, 542; Paired off, 54; Speaker, 1; Retford unrepresented, 2; Absent, two-thirds favorable, 39; whole numbers, 538; for the motion, 272; against it, 266; majority in favor, 6. On the same night the house resolved itself into a committee, and agreed to a report without a division: "That it is expedient to take into consideration the laws affecting his majesty's Roman Catholic subjects, with a view to a final and conciliatory adjustment, for the peace and strength of the United Kingdom, the stability of the Established Church, and the concord and satisfaction of all classes of his Majesty's subjects." This is the second step in this measure, as Mr. Brougham termed it. All further consideration had been deferred until Friday the 16th May.—Instead of following the resolution which pledged the House of Commons to consider the expediency of amending the laws affecting Roman Catholics, by suggesting a tangible amendment to their consideration, Sir F. Burdett proposes to secure the concurrence of the Upper House to what has been already done in the Lower. He means to draw on the House of Lords step by step, and commit them until they cannot recede. The prospect brightens for the Irish Catholics.

Anti-Masonic Free Press. The first number of a new paper, with the above title, was published in this city last week. It is to be issued every Friday.

Fourth of July Orators. Charlestown, Hon. Edward Everett—Watertown, Rev. Convers Francis—Weymouth, Rev. Joseph Richardson.

Warren Bridge. Several piers of the new bridge over Charles River have been erected, and the buildings removed on the Charlestown side to form an avenue from the Square to the Bridge. The proprietors of Charles River Bridge have made an application to the Supreme Judicial Court by a bill in Equity, for an injunction against further proceedings in the erection of Warren Bridge, till such a time as a hearing can be had on the rights of the parties, and for a perpetual injunction against further proceedings, should the Court upon such hearing decide to grant the former. This important question came before the Court last Monday for argument; when the counsel in behalf of the Warren Bridge company, plead that ten days were required by the laws of said corporation to notify a meeting to consult upon measures of this kind, and therefore he should ask of the Court an extension of the time for a hearing of the question.

The counsel for the old bridge proprietors moved, that in case the argument for an injunction be deferred, all labor on the new bridge be suspended till after the hearing. This was objected to by the other party, on the ground that a few weeks' additional labor would not extend the bridge beyond the piers of the wharves adjacent, and consequently could obstruct navigation no more than the wharves themselves. The court, upon consultation, decided that the time for the hearing be extended to Tuesday, August 5. As the case stands at present, therefore, the new bridge must remain *in statu quo*, unless advanced at the hazard of the proprietors. *Traveller.*

State Prison. On Sunday afternoon a daring attempt to escape was made by the notorious John Reed, John Lewis and Adam Burroughs. We have been informed that they offered to a prisoner who had received a conditional pardon, fifty dollars if he would assist them, which he consented to do; the three then obtained false keys, and used them while the officers of the prison were at dinner: they succeeded in reaching the yard, where they were apprehended and secured, and the keys found upon them. *Pat.*

The Blackstone Canal. Those copious flooding rains which have deluged the earth during the last and present year have retarded the completion of that work which is to bear the riches of the seaboard to the interior and join the centre of Worcester county to the ocean. Notwithstanding all the disadvantages which have obstructed the workmen, and the difficulties they have been compelled to encounter and overcome in the completion of their contracts, we are gratified to learn that the canal will probably be finished during the summer and made navigable so that its full and beneficial operation may be experienced during another year. The work so far as completed, has been finished in the most permanent manner, and the solidity gained by delay, will probably prevent the future interruption of communication by those accidents which, at times, have rendered sections of the New York Canals useless. *Worcester Ægis.*

The Commissioners appointed to survey a route from Boston to the Hudson River for the contemplated Rail-road, commenced their survey in this town on Friday of last week, beginning at Swift River. On Saturday, they continued the survey through, better than eight miles, and proceeded on towards Northampton.—The result of their labor and observation we have not learnt. *Belchertown Sentinel.*

Laudable. On Tuesday afternoon, a gentleman of this city fell overboard, between Long Island and Fort Independence, from the sloop Glance, Capt. Levi Nichols of Cohasset. The vessel was nearly before the wind, which blew almost a gale, and was going at the rate of ten miles an hour. She rapidly left the gentleman, and little hopes were entertained of saving him. The mate of the sloop, Mr. Caleb Beals, Jr. of Cohasset, let go the boat, which was hoisted up to the stern and made fast, and, unassisted, sculled the boat to the distance of sixty or eighty rods, seized the drowning man, and drew him into the boat quite exhausted. *Bulletin.*

Col. Daniel Watrous, of Colchester, Conn. returning from New York in the steam-boat McDonough, on the evening of the 6th inst. just below E. Haddam, jumped overboord, and was drowned. Col. W. was partially deranged, supposed to have been occasioned by great pecuniary losses sustained by endorsing for another man. His daughter was on board, and witnessed the melancholy catastrophe. *Ib.*

The Lost Found. A Mr. Clark, of Arkansas, had a child stolen from him more than a year since, and soon after received a letter, when in a state of the utmost anxiety, promising the restoration of the child on the deposit of $200 at a certain place. The writer of the letter was detected, and imprisoned, but would disclose nothing. Afterwards, in an attempt to escape, he was drowned; and thus all traces of the child were lost. It is now stated that the child has been found and recognized, having been left on the bank of the river at Alexandria, by a fellow named Morgan, about the middle of March last. *Nat. Int.*

Return from a Sealing Voyage. Schooner Sarah Atkins, Kenny, of Portsmouth, 66 days from the Falkland Islands, arrived at Stonington on Thursday last, having been absent 17 months, 12 of which he was at the islands. Some solicitude was felt for the Sarah Atkins; she is a small boat of 44 tons, was manned with eight hands, and originally bound into the Pacific on a three years' voyage.—Having touched at Bonavesta for salt, she proceeded to the Falkland Islands, whence she has been heard from twice, and Capt. Kenny, meeting with good success, deemed it unnecessary to proceed to the Shetlands; the winter also approaching, he considered it expedient for the safety of the vessel, which had been once ashore, and the cargo, to return. She has on board nearly 4000 fur seal skins, besides other skins and oil. Capt. Kenny found one man, the lord of the soil, at the Falklands, from whom he received necessary assistance. The crew always slept on board, and have enjoyed the best health. The first attempt at the South Sea seal fishery having been a succesful one, we hope our merchants will continue it to an extensive and profitable trade.

Santa Fe Traders. We learn by a letter from a friend, who is one of the party, that the advance Santa Fe Company took up their line of march on the 18th instant, from the "Blue Springs," in Jackson county, near Independence. When our informant wrote, there were 37 wagons in the company, and several more were expected to join them in a few hours—that those 37 contained about $41,000 worth of merchandize; and that they had chosen, as their captain, James I. Collins, Esq. of Boonville—the appointment of the other officers was deferred. A second company has probably since assembled at, and started from the same place, before this time. *Missouri Int.*

Gen. Scott. It has been stated in some of the public prints, that Gen. Scott refuses to acknowledge the authority of the newly chosen Commander in Chief, Gen. Macomb; and the editor of the Albany Argus, on the strength of a letter from Washington, states that an order has been issued from head quarters, for the dismissal of Gen. S. should he disobey the directions of his appointed superior. This state of things, if actually existing, is deeply to be lamented. *Bulletin.*

Scientific Expedition. We learn from the National Intelligencer, that the sloop of war Hornet is ordered to return to the Navy Yard at New York, to undergo the necessary repairs to fit her for the expedition to the South Sea, and Pacific Ocean, recommended by Mr. Reed's resolution, near the close of the late session of Congress. Several naval officers on distant stations are sent for to join the enterprize. One or two small merchant vessels are to accompany the Hornet.

MARRIAGES.

In this city, by the Rev. Dr. Lowell, Mr. William H. Guild to Miss Sarah Glover, grand-daughter of the late John Brazer, Esq.; Mr. Levi Melcher to Miss Jerusha Capen; Mr. William Boynton to Miss Sarah C. Butler; Mr. Edmund Cottle to Miss Eliza Ann Ridgway; Mr. Samuel S. Lawrence of Tyngsborough, to Mrs Eliza Prentiss of Boston.

In Charlestown, by Rev. Mr. Walker, Loammi Baldwin, Esq. to Mrs. Catharine Beckford.

In Cambridgeport, Ephraim Buttrick, Esq. counsellor at law, to Miss Mary, daughter of S. King, Esq.

In Medford, George Baker, M. D. of Lancaster, to Miss Emily Tidd, daughter of the late Jacob Tidd, Esq.

In Salem, by the Rev. Mr. Brazer, Mr. Dwight F. Faulkner, of Boston, to Miss Elizabeth Cole, of the former place.

In Salem, Mr. John King to Mrs Priscilla Russell.

In Billerica, by the Rev. Mr. Whitman, Mr. John Eames to Miss Hannah, eldest daughter of Mr. Jonathan S. Bowers.

In Framingham, Mr. James C. Odiorne, of Boston, to Miss Susan Elizabeth Warren.

In Northboro', June 11th, by Rev. J. Allen, Mr. Eben D. Blake of Goffstown, N. H. to Miss Adeline Ball.

In Taunton, Mr. Joseph Brigham, of Boston, to Miss Hannah C. Lincoln, of T.; Mr. Barney Dean to Miss Fanny Washburn.

In Washington, Capt. John Peabody, son of the late Gen. Peabody, of Newburyport, to Miss Amelia Humphreys Cathcart, daughter of James L. C. for many years U. S. Consul at Algiers, &c. &c.

DEATHS.

In this city, Martha Griswold, aged 34; Joseph C. Savage, 29; Abraham Becket, 73; Eben. Tarbell, 68; Jesse Richards, 45; Thankful Gardner, 20; Mrs Mary, widow of the late Wm. Hammatt, Esq. 63; Mr. John Cheverus Strong, 25; Phebe-Ann Vila, 2; Wm. Randale, jr. 2 months; Reuben Cheever, 31; Ann Wholahan, 57.

In Brighton, Mrs Mehitabel Wilson, aged 87.

In Salem, after a short illness, Joseph Augustus Peabody, Esq. aged 31. For obituary, see last page.

At Lincoln, suddenly, of apoplexy, James Perkins, Esq. of this city, aged 37.

In Lowell, on the 21st inst. Mrs. Jane S. Green, wife of Dr. John O. Green, and daughter of Dr. Thomas of Tyngsboro', aged 24.

In Hingham, Mrs. Elizabeth Thaxter, aged 69, relict of Mr. Seth T.

In Havana, 25th ult. Mr. Timothy Stone Billings, first officer of brig Packet, of Providence, formerly resident in the vicinity of Boston.

TRACT No. 3—SECOND SERIES—A. U. A.

ENTITLED "ONE GOD and ONE MEDIATOR," just published at the Depository, 72 Washington-street. BOWLES & DEARBORN.
June 28.

ANNOTATIONS ON THE NEW-TESTAMENT.

THIS day published, and may be had at the Bookstore of N. S. Simpkins, & Co. 79, Court-street, (corner of Brattle-street) ANNOTATIONS on the NEW-TESTAMENT—compiled from the most approved critical authorities for popular use.—by *J. P. Dabney.* Price 8 cents per number. *June 28.*

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.
Boston, June 28. ep. 6m

POETRY.

Who is my Neighbor?

Thy neighbor? It is he whom thou
Hast power to aid and bless—
Whose aching heart, or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou, and succor him.

Thy neighbor? 'Tis that weary man
Whose years are at their brim,
Bent low with sickness, cares and pain—
Go thou, and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem—
Widow and orphan, helpless left—
Go thou, and shelter them.

Thy neighbor? Yonder toiling slave,
Fetter'd in thought and limb,
Whose hopes are all beyond the grave—
Go thou, and ransom him.

Whene'er thou meet'st a human form
Less favor'd than thine own,
Remember 'tis thy neighbor worm,
Thy brother, or thy son.

Oh! pass not, pass not heedless by—
Perhaps thou cans't redeem
Thy breaking heart from misery,
Go, share thy lot with him.

Portland Mirror.

MISCELLANY.

A Persian Legend.

The following curious legend we extract from La Roche's 'Memoirs of Literature,' Vol. III. page 181.

"The Persians say, that Moses having for a long time vainly endeavored to reclaim Pharaoh from his atheism, caused a noble palace to be privately built in a desert about two days' journey distant from a country seat, where the king used to spend all the summer. Some years after, Moses contrived the matter so, that the king being a hunting went that way of his own motion. That prince perceiving at a great distance a noble building raised in a desert, went to it, and asked who had built it. Nobody in his retinue knew any thing of it. At last Moses came up to the king, and told him that *the palace had built itself*. The king fell a laughing, and said it was a very absurd notion for a man who pretended to be a prophet. Whereupon Moses replied, 'Sir, you think it strange I should say, that this house has built itself, as being an impossible thing; and yet you believe the world has no cause. If it be impossible that this beautiful palace, which is but an atoms in comparison with the world, should have made itself; much more is it impossible, that this world, so solid, so vast, and so admirable in all its parts, should not be the work of a most wise and most powerful architect.' The king was convinced by this argument, and worshipped God, as Moses taught him."

We extract the following interesting articles from the first number of the 'Library of Useful Knowledge,' now in a course of publication in London. We recommend them particularly to the attention of Sunday School Teachers. Such facts as these serve to impress upon the minds of children a sense of the wisdom and providence of the great Author of nature.

The Beaver.

The habits of *Beavers* are equally well authenticated, and, being more easily observed, are vouched by a greater number of witnesses. These animals, as if to enable them to live and move either on land or water, have two web feet like those of ducks or water dogs, and two like those of land animals. When they wish to construct a dwelling-place or rather city, for it serves the whole body, they choose a level place with a stream running through it; they dam up the stream so as to make a pond, and perform the operation as skilfully as we could ourselves. They drive into the ground stakes of five or six feet long in rows, wattling each row with twigs, and puddling or filling the interstices with clay which they ram close in, so as to make the whole solid and water-tight. This dam is likewise shaped on the truest principles;* for the upper side next the water slopes, and the side below is perpendicular; the base of the dam is 10 or 12 feet thick: the top or narrow part two or three, and it is sometimes as long as 100 feet. The pond being thus formed and secured, they make their houses round the edge of it; they are cells with vaulted roofs, and upon piles; they are made of stones, earth, and sticks; the walls are two feet thick, and plastered as neatly as if the trowel had been used. Sometimes they have two or three stories for retreating to in case of floods, and they always have two doors, one towards the water, and one towards the land. They keep their winter provisions in stores, and bring them out to use; they make their beds of moss; they live on the bark of trees, gums, and crawfish. Each house holds from twenty to thirty, and there may be from ten to twenty-five houses in all. Some of their communities are therefore larger than others, but there are seldom fewer than two or three hundred inhabitants. In working they all bear their shares: some gnaw the trees and branches with their teeth to form stakes and beams; others roll the pieces to the water, others diving make holes with their teeth to place the piles in; others collect and carry stones and clay; others beat and mix the mortar; and others carry it on their broad tails, and with these beat it and plaster it. Some superintend the rest, and make signals by sharp strokes with the tail, which are carefully attended to; the beavers hastening to the place where they are wanted to work, or to repair any hole made by the water, or to defend themselves or make their escape, when attacked by an enemy.

* If the base is 12, and the top 3 feet thick, and the height 6 feet, the face must be the side of a right-angled triangle, whose height is 8 feet. This would be the exact proportion which there ought to be, upon mathematical principles, to give the greatest resistance possible to the water in its tendency to turn the dam round, provided the materials of which it is made, were lighter than water in the proportion of 44 to 100. But the materials are probably more than twice as heavy as water, and the form of so flat a dike is taken, in all likelihood, in order to guard against a more imminent danger,—that of the dam being carried away by being shoved forwards. We cannot calculate what the proportions are which give the greatest possible resistance to this tendency, without knowing the tenacity of the materials, as well as their specific gravity. It may very probably be found that the construction is such as to secure the most completely against the two pressures at the same time.

The Camel.

The fitness of different animals, by their bodily structure, to the circumstances in which they are found, presents an endless subject of curious inquiry and pleasing contemplation. Thus, the *Camel*, which lives in sandy deserts, has broad spreading hoofs to support him on the loose soil; and an apparatus in his body by which water is kept for many days, to be used when no moisture can be had. As this would be useless in the neighborhood of streams or wells, and as it would be equally so in the desert, where no water is to be found, there can be no doubt that it is intended to assist in journeying across the sands, from one watered spot to another. There is a singular and beautiful provision made in this animal's foot, for enabling it to sustain the fatigues of journeys under the pressure of its great weight. Beside the yielding of bones and ligaments or bindings, which gives elasticity to the foot of the deer and other animals, there is in the camel's foot, between the horny sole and the bones, a cushion, like a ball of soft matter, almost fluid, but in which there is a mass of threads extremely elastic, interwoven with the pulpy substance. The cushion thus easily changes its shape when pressed, yet it has such an elastic spring, that the bones of the foot press on it uninjured by the heavy body which they support, and this huge animal steps as softly as a cat.

The Horse.

Nor need we flee to the desert in order to witness an example of skilful structure in the foot: the *Horse's* limbs display it strikingly. The bones of the foot are not placed directly under the weight; if they were in an upright position, they would make a firm pillar, and every motion would cause a shock. They are placed slanting or oblique, and tied together by an elastic binding on their lower surfaces, so as to form springs as exact as those which we make of leather or steel for carriages. Then the flatness of the hoof, which stretches out on each side, and the frog coming down in the middle between the quarters, adds greatly to the elasticity of the machine. Ignorant of this, ill-informed farriers nail the shoe too far back, fixing the quarters, and causing permanent contraction—so that the contracted hoof loses its elasticity; every step is a shock; inflammation and lameness ensue.

The Rein-deer.

The *Rein-deer* inhabits a country covered with snow the greater part of the year. Observe how admirably its hoof is formed for going over that cold and light substance, without sinking in it, or being frozen. The under side is covered entirely with hair, of a warm and close texture; and the hoof altogether, is very broad, acting exactly like the snow-shoes which men have constructed for giving them a larger space to stand on than their feet, and thus to avoid sinking. Moreover, the deer spreads the hoof as wide as possible when it touches the ground; but, as this breadth would be inconvenient in the air, by occasioning a greater resistance while he is moving along, no sooner does he lift the hoof than the two parts into which it is cloven fall together, and so lessen the surface exposed to the air, just as we may recollect the birds doing with their bodies and wings. The shape and structure of the hoof is also well adapted to scrape away the snow, and enable the animal to get at the particular kind of moss (or *lichen*) on which he feeds. This plant, unlike others, is in its full growth during the winter season; and the rein-deer, accordingly, thrives from its abundance, notwithstanding the unfavorable effects of extreme cold upon the animal system.

Edmund Burke.

The celebrated Edmund Burke was one of the members appointed by the House of Commons to enforce the charges of crime against Mr. Warren Hastings; and one day, when he had been pouring out all his splendid talents in a rich display of oratory against the accused, he addressed the splendid assembly of peers, ladies, and gentlemen, before him, in the following terms:—"When I look round this glorious circle, bright with all that is high in rank, and all that is powerful in talent, and all that is amiable in virtue, and all that is brilliant in beauty, and then turn my eyes to the criminal at the bar, my mind is convulsed with horror, and I sicken at the sight." The orator then placed his hands on the table before him, and dropped his head into them, as if overwhelmed by the dreadful contemplation. On coming out of Westminster Hall, after this splendid oration, Burke could not find his carriage, and Lord Yarborough's having drawn up, the Peer offered to take him home. The ebullition of Burke's mind had not subsided, and on the way, without considering the indelicacy of appealing to one who was ultimately to pronounce judgment in the case, he proceeded to re-urge the arguments of his speech on his noble auditor, concluding with the eager inquiry, "Do you not think this man a great criminal?" Lord Yarborough, whose correctness of intellect was known to all who had the opportunity of knowing him, immediately answered—'Burke, all that I can say at present is, that either you or Hastings deserves to be hanged; but I cannot tell which of the two.' [*Verulam.*

Holidays.

The experiment of withdrawing from the Common the booths of the venders of ardent spirits has been put into operation. This is one step towards the improvement of our holidays. One strong temptation to vice is removed, and intoxication in open day will no longer be countenanced. We approve of this.—Whether intemperance be in any degree diminished or not, the public are freed from the reproach of giving it encouragement by omitting any possible effort to suppress it. But there is another strong temptation to do wrong upon our Holidays, for those who have no resources of their own, and that is the want of some agreeable occupation and amusement.

Injurious as it undoubtedly would be to have no days of recreation, it would perhaps be better to have none, than to have them as they have been for the most part in times past. The poor have had no means of entertaining themselves but by drinking. We have no national games; we have nothing from which pleasure may be derived by the people at large, and our festivals occurring only at distant intervals, the common people not knowing how to enjoy themselves, fall into riot and confusion, in the belief that they must do something to be happy, though they cannot discover any thing which will produce the desired result. To render Holidays beneficial, indolent listlessness and vacuity should be prevented by providing innocent amusements. During Buonaparte's reign in France, a band played on every Holiday in the Elysian fields and other gardens open to the public in Paris. Parties, gay and neatly dressed, even tho' poor, danced merrily under the trees, and vice of every kind, especially intemperance, sunk into the shade and disappeared entirely for a time. It had been well for the Parisians had they always been indulged with these relaxations, and had always believed their superiors to feel so benevolent an interest in their welfare as to provide for them such entertainments.

We have heretofore stated that, to render festivals useful, they should receive the countenance and direction of the more respectable and influential members of society. We have been happy to hear it suggested that a sum of money will probably be raised by the liberality of several gentlemen, zealous in the philanthropic work of suppressing intemperance, with a view to provide some innocent gratification for the people, on the ensuing fourth of July. As ardent spirits have been removed, it is thought that a band of music on the Common would contribute to the general pleasure, and have a tendency to keep the people out of the reach of more dangerous temptations. Jeremy Taylor says, that a great part of mankind are like those large stone jars which can be moved by their ears, although they cannot be started any other way. If the band of music, by taking the people by the ears can keep them out of mischief, these gentlemen may congratulate themselves upon the expenditure of the money which may hire it.

Boston Gazette.

Female Influence. Every where throughout the circle of her intercourse, her influence is felt like the dew of heaven, gentle, silent and unseen; yet pervading and efficient. But in the domestic circle its power is concentrated; and is like the life-giving beams of the sun; awakening, illustrating, and almost creating the moral aspect of the scene.—To speak first of the filial relation—none can conceive how much a daughter may promote the comfort, and the moral benefit of her parents, but those who have seen the female character exhibited under the influence of an enlightened understanding and an improved heart; which, by their mutual action, have produced the most extended views of duty with the strongest desire to fulfil it. As a sister, a female may exert a most important influence. With no strong counteracting circumstances, she may give what features she pleases to the moral and intellectual character of those with whom she is connected in this relation. All the sweet endearments of mutual affection and confidence will give weight to her influence. An intelligent, high-aiming female, of a well disciplined mind and pious heart, has been known to give a much higher cast of character, attainment, and condition, to a large circle of brothers and sisters, than they would otherwise have received. But it is as a *mother*, that woman has all the powers with which the munificence of her Divine Benefactor has endowed her, matured to their highest perfection, and exercised in their greatest strength.

An unmarried woman—negligent of her person, has no occasion to look out for a husband—few gentlemen will select ladies for their wives, who are not attentive to their graces.

A married woman—negligent of her person, and careless of her charms, will soon weaken the respect of her husband, and become charmless in his sight. No married woman ought ever to be seen by her husband, with a soiled gown, handkerchief, or tucker on. *Anon.*

Intellectual and Physical Force.

Mr. Brougham, the great English orator, in one of his late speeches in the British Parliament, stated it as his belief, that a School Master, with a primer, would accomplish more in the present age, than a Soldier, with a bayonet!

OBITUARY.

Dr. Abbot, of Beverly.

The following just and eloquent tribute to the memory of the venerated Dr. Abbot, is extracted from a sermon, delivered in Salem, on the Sabbath after the news of his death had reached that place.

While thus speaking of the beneficent influences which an individual may extend around him, I shall need, I trust, no apology for adverting to the character of one, by whom this fact was strikingly illustrated. *Was*, I say, for the respected, beloved and now lamented brother of a neighboring town, to whom I allude,—one too who has ever held affectionate intercourse with you as a Christian community—has been suddenly called from duty to reward. He was a man who lived as well as preached the gospel. Devoted from his early life to the Ministry of Reconciliation, it may be truly said of him, he walked with God until the last moment of his existence on earth. He now rests from his labors, and his works will follow him. They will follow him, I doubt not, in the assembly of the just perfected in heaven. They will follow him in the instructions he gave, in the prayers he offered, in the example he exhibited as a minister of Jesus Christ. Though dead, he will continue to speak; though gone, he will yet be present to the minds, and be encircled in the affectionate regards, of those to whom his life and labors were devoted. Nor was his influence confined to them. Wherever he went, he spread around him the benignant spirit of the Gospel. When suffering under disease, and wandering in foreign lands, he yet continued to carry the message of his master, and, as strength permitted, to lay upon the altar of his God the best offerings of his gifted mind and warm heart. All, even those whose views of Christian truth differed widely from his, took note of him as a pure, a kindly-affectioned and pious man. This gracious influence of the Gospel of Christ was maintained and diffused to the last. Having accomplished the purpose of his pilgrimage in the re-establishment of his health, having reached his native land again, having set his face homeward in devout thankfulness for dangers past, and in high hopes of soon meeting again those he loved—he was suddenly stricken with severe disease—his happy prospects were rapidly darkened—the approach of death became evident, and when, as it were, he had arrived almost within view of his cherished home and beloved people, he was summoned from the world. During all these trials his faith was firm, the sustaining consolations of the Gospel fully his, he uttered no murmur, he submitted in settled trust and hope to the will of God, and in the very act of prayer, he died,—

"By strangers honor'd and by strangers mourn'd."

Joseph Augustus Peabody.

Died, in this town, after a short illness, Joseph Augustus Peabody, Esq. aged 31. The grave rarely closes over an individual in the walks of private life whose decease is so severe a calamity to his family and the community. The deep and general emotion of sympathy and regret, which are manifested at the sudden and premature decease of this gentlemen, shew that his social, moral, and intellectual qualities had won general confidence and esteem. His friends well knew the warmth of his heart, and the unsullied purity of his mind. His manners were amiable, polished, and conciliating; and in his conversation there was so much ingenuousness and truth, that no one doubted the rectitude of his mind and heart. He was educated at Harvard University; and after a few years spent in acquiring knowledge by foreign travels, he returned to his native town, and devoted himself to commercial pursuits with such good judgment, activity, and energy, that his present and anticipated operations were of the highest importance to the welfare and prosperity of this town. The liberality of his mind, and the benevolence of his heart, led him to take an active and lively interest in our literary and charitable institutions, in many of which he was an efficient officer. The early loss of such a man is felt, and deeply felt, to be a severe calamity to his fellow citizens, and the hearts of his numerous relatives and friends are overwhelmed with inexpressible anguish.

His remains were yesterday entombed with sincere and unusual demonstrations of respect and condolence. *Salem Gaz.*

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The Recollections of Jotham Anderson, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the Christian Register, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the Christian Visitant. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, Jr.

May 1828.

CHARTS, NAUTICAL BOOKS, &c.

JUST received a complete assortment of *Charts*, general and particular of the whole world. Also, Blunt's Coast Pilot—Shipmaster's Assistant—Expeditious Measurer—Nautical Almanacks, for 1828, '29 and '30—Bowditch's Navigator—Ward's Lunar Tables, &c. &c. On hand Log Books—Cargo Books—Seaman's Journals—Log Paper—Log Slates—Portable Desks and Seaman's Stationary and Cutlery of every description which will be sold at unusual low prices at the sign of the Large Leger, No. 96 & 98, State-st.—by JOHN MARSH.

April 26.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin.

The following statements respecting the character of the work, and explanatory of the different parts, was published in the Register of the 24th ult.

Works of Rammohun Roy. The Works of Rammohun Roy which have been recently published, contain the whole of his writings in the theological controversy with the Baptist Missionaries. A brief history of the controversy, and of his extraordinary book is this.—Rammohun Roy, himself a Hindoo Brahmin, and educated in the polytheism of the Hindoos, had sufficient force and independence of mind, and sufficient reverence for truth, to reject the idolatry of his countrymen, and to labor assiduously in exposing its fallacy and unsoundness. On first becoming acquainted with Christianity as taught by Trinitarians, he was disposed to reject it on account of its resemblance in some of its features, and especially in the article of the Trinity, to the idolatrous notions of the Hindoos. But on becoming acquainted with Unitarian interpretations of Scripture, he found his objections laid against the *corruptions* of this religion,—the *human additions* to it, and not against the religion itself, as taught by its author and his immediate followers. His extensive learning and his familiarity with the oriental customs and style of writing and expression, enabled him soon to test the correctness of Unitarian interpretations of the Christian Scriptures. These interpretations he now declares to be the only true interpretations, and by his wonderful force and acuteness of intellect, and the persevering industry of his religious inquiries,—from being a learner, he has become one of the most profound and powerful expounders and teachers of our joyful Revelation, so long and so greatly obscured and corrupted.

Desirous of bringing his countrymen to embrace Christianity, he published in the native language of the country, in Sanscrit and in English, a small work extracted from the preceptive parts of the New-Testament, and entitled, "The Precepts of Jesus, a Guide to Peace and Happiness." In this he avoided any extracts relating to doctrines, or miracles; because he foresaw that the prejudices engendered in the minds of his intelligent countrymen against miracles by the fabulous wonders of Hindooism, would probably prevent their listening at first to any thing but what approved itself at once to their understandings, their hearts and consciences, as true and excellent.

But the Baptist Missionaries, who themselves publish parts of the New-Testament, and circulate them among the natives, were much offended that Rammohun Roy should do the same, unless he would follow *their* judgment and not *his own* in the selections. Instead of returning thanks to Providence, and hailing with joy and gratitude so able and generous an assistant of their missionary labors, they turned the whole force of the missionary press against him, and abused and illtreated him as an unbeliever and an enemy to Christianity. But Rammohun Roy, nothing dismayed by the unchristian severity and strange inconsistency of the missionaries, in their Review of his work, came forward at once with a publication entitled an "Appeal to the Christian Public, in Defence of the Precepts of Jesus as a Guide to Peace and Happiness," in which he defended the course he had pursued, in publishing first only the preceptive parts, the "*moral doctrines*" of Christianity, as the only effectual way of leading intelligent natives to listen to this religion at all.

But, with what we can scarcely consider anything else than a perverse and obstinate blindness, and infatuation, the missionaries persevered in their opposition to Rammohun Poy, and in their abuse of his benevolent labors. They reviewed his "Appeal to the Christian Public," in the same spirit as that manifested in the review of the "Precepts." To this review, he replied in a "Second Appeal to the Christian Public," in which he entered more at large, and with great ability on the consideration of Scripture doctrines. The missionaries continued the controversy, and replied to his "Second Appeal;" in reference to which reply, he has published in conclusion a "Final Appeal to the Christian Public," a work of upwards of 300 pages, and a book which, by its evidence of learned research, its skill and power of argument, places him, a Hindoo Brahmin as he is, in the very first rank of Christian Theologians.

The Precepts, first mentioned, and these several Appeals to the Christian Public form the work which has been recently published in this city. As an able and triumphant defense of Unitarian Christianity this work is worthy the notice and patronage of the Christian public; and viewed only as a *literary curiosity* it cannot fail, we think, to attract the attention of all curious and inquiring minds

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